

Notes on the Greek New Testament
Week 212 – John 6:30-65

Day 1056: John 6:30-33**Verse 30**

εἶπον οὖν αὐτῷ, Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστευσώμεν σοι; τί ἐργάζῃ;

εἶπον Verb, aor act indic, 1s & 3pl λεγω σημειον, ου n miraculous sign, sign, miracle

ἴδωμεν Verb, aor act subj, 1 pl ὄραω see

"πιστευειν is no longer constructed with εἰς but with the dative; that is, the Jews contemplate no more than putting credence in the words of Jesus." Barrett.

Beasley Murray comments, "The hearers, as they were Jews, interpret the 'works which God demands' as works of the Law, which God will reward with life eternal. They learn, however, that the 'work' God wants is faith in the one whom God has sent. Their response to this affirmation is nothing less than a challenge: 'What are *you* "working" to warrant such belief? What accrediting sign have you to show that you are from God?' "

Verse 31

οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστὶν γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.

ἔφαγον Verb, aor act indic, 1s & 3pl ἐσθιω ἐρημος, ου f deserted place, desert γεγραμμένον Verb, perf pass ptc, m acc & n nom/acc s γραφω write

Cf. Ex 16; Num 11:6; Deut 8:3; Josh 5:12; Neh 9:20; Ps 77:24. Some of these passages show that 'manna' was used to represent moral and spiritual teaching (Neh 9:20). Later the manna became a symbol of the new age – it became an apocalyptic theme.

ἔδωκεν Verb, aor act indic, 3 s διδομι

Beasley-Murray comments, "Their citing of the Scripture that speaks of God giving Israel 'bread from heaven' (Exod 16:15, modified by Neh 9:15 and Ps 78:24) presupposes the current teaching that the Messiah, the 'second Redeemer' (after Moses, the first Redeemer), will at his coming restore the manna to Israel (so MidrQoh 1:9, 'As the first Redeemer brought down the manna ... so will also the last Redeemer cause the manna to come down'). The implication is plain: if Jesus be God's deliverer, let him perform *that* sign!" Cf. Rev 2:17.

Verse 32

εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν·

δέδωκεν Verb, perf act indic, 3 s διδομι

The phrase could be understood to mean that 'Moses did not give you bread *from heaven* but only perishable physical food.' But the sense is more probably 'It was not Moses [but God] who gave your fathers bread from heaven. It is he who *now* offers you the true bread from heaven.' Jesus is indicating that the manna was a type of himself and not his feeding of the crowds a type of the manna, as they had supposed.

ἀληθινος, η, ον real, genuine, true

Verse 33

ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ.

καταβαινω come or go down, descend

Beasley-Murray comments, "ὁ καταβαίνων may be rendered '*he* who comes down,' but the context favors referring it to ὁ ἄρτος τοῦ θεοῦ. The application to Jesus becomes evident in vv 35, 41."

δίδους Verb, pres act ptc, m nom s διδομι

There is a threefold contrast between the manna and Jesus as the real bread from heaven:

- i) Manna was temporary, this bread is eternal;
- ii) Manna was for the Hebrews only, this real bread is for the whole world;

iii) The Hebrews died whereas those who eat this bread will never die.

Day 1057: John 6:34-40

Verse 34

Εἶπον οὖν πρὸς αὐτόν, Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον.

παντοτε **always**

δὸς Verb, aor act imperat, 2 s διδωμι

They do not perceive that Jesus *himself* is this bread (cf. 4:15 for a similar response from the woman at the well).

Verse 35

εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πωποτε.

"The two errors of the preceding verse are corrected. The bread of life is not a commodity which Jesus supplies – he *is* the bread of life; and to eat it does not mean hungering, eating and hungering again." Barrett.

This is the first of the seven 'I am' sayings in John. The others are:

- ii) 8:12 ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου
- iii) 10:7,9 ἐγὼ εἰμι ἡ θύρα (τῶν προβατῶν)
- iv) 10:11,14 ἐγὼ εἰμι ὁ ποιμὴν ὁ καλὸς
- v) 11:25 ἐγὼ εἰμι ἡ ἀνάστασις (καὶ ἡ ζωὴ)
- vi) 14:6 ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ
- vii) 15:1,5 ἐγὼ εἰμι ἡ ἀμπέλوس (ἡ ἀληθινή)

ἐμὲ Pronoun, acc s ἐγὼ

πεινάσῃ Verb, aor act subj, 3 s πειναῶ **be hungry**

διψαῶ **be thirsty, thirst for**

πωποτε adv **ever, at any time**

For this use of the symbolism of eating and drinking, cf. Is 55:1 – dealing with the dawning of eschatological salvation – and also Rev 7:14-16. Christ is the centre and source of this salvation and there is a complete sufficiency in him.

Verse 36

ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἐωράκατέ [με] καὶ οὐ πιστεύετε.

ἐωράκατέ Verb, perf act indic, 2 pl ὄραω **see**

Some early authorities (⋈ A it^{a,b,c,q} OS) omit με, indicating thereby that 'you have seen and do not believe' relates explicitly to the sign(s) seen by the hearers. The retention of με in this context would not entail a very different meaning.

Carson comments, "They have seen only a mightily endowed man, a potential king (6:14, 15), not the Son of God who perfectly expresses the Father's word and deed (5:19ff.); they have seen only bread and power, not what they signify. This crowd has witnessed the divine revealer at work, but only their curiosity, appetites and political ambitions have been aroused, not their faith."

Cf. vv 30 & 26.

Verses 37-40

Barrett summarises the thoughts of these verses thus:

"I have come down to do not my will but the will of God who sent me.

"It is God's will that none whom he has given me should perish, but that they should receive life and be raised up at the last day.

"Therefore I will receive and raise up every one who 'comes to me', since he is the Father's gift to me and it is the Father's will that I should do so."

Verse 37

Πάν ὃ δίδωσίν μοι ὁ πατήρ πρὸς ἐμὲ ἤξει, καὶ τὸν ἐρχόμενον πρὸς ἐμὲ οὐ μὴ ἐκβάλω ἔξω.

In the face of such lack of faith it may seem that Jesus' mission is failing. Here Jesus expresses confidence that God's saving purposes cannot be frustrated. "Jesus' confidence does not rest in the potential for a positive response amongst well-meaning people. Far from it: his confidence is in his Father to bring to pass the Father's redemptive purposes: *All that the Father gives me will come to me.*" Carson.

παν ὁ is used collectively instead of παντες οὗς. It emphasises the collective aspect of the Father's gift of a people to the Son.

δίδωσίν Verb, pres act indic, 3 s διδωμι ἤκω **come**

The contrast is with the crowd who will not come to Christ in faith.

ἐκβάλω Verb, aor act subj, 1 s ἐκβαλλω **throw out, expel, cast away**

ἔξω adv. **out, outside, away**

Carson argues that the sense of the last phrase is that Jesus undertakes to keep, to preserve, all who come to him.

Verse 38

ὅτι καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με·

The ὅτι "introduces the reason *why* Jesus will perfectly preserve all those whom the Father has given him." Carson.

καταβέβηκα Verb, perf act indic, 1 s

καταβαίνω see v.33

θέλημα, ατος n will, wish, desire

ἐμός, η, ον 1st pers possessive adj my, mine

Cf. Mk 14:36.

πέμψαντός Verb, aor act ptc, m gen s
πεμπῶ send

Verse 39

τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶν ὃ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ ἀλλὰ ἀναστήσω αὐτὸ [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ.

δέδωκέν Verb, perf act indic, 3 s διδομι

ἀπολέσω Verb, aor act subj, 1 s ἀπολλυμι
destroy, lose

ἀναστήσω Verb, fut act indic, 1 s ἀνίστημι
raise

ἐσχατος, η, ον adj last, final

Cf. vv 40,44,54.

"Here, as in 5:24-9, John balances exactly the two aspects of the Christian life, in present possession and future hope; and there is nothing to indicate that he thought one more important than the other." Barrett.

Verse 40

τοῦτο γάρ ἐστιν τὸ θέλημα τοῦ πατρός μου, ἵνα πᾶς ὃ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχη ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ.

θεωρεῶ see

"θεωρων is sometimes though not consistently used of a special, perceptive, beholding of Christ: 6:62; 12:45; 14:19; 16:10,16f.,19; cf 20:14." Barrett.

Postscript

Carson, reflecting on the previous verses, comments, "Divine sovereignty in salvation is a major theme in the Fourth Gospel.

Moreover, the form of it in these verses, that there exists a group of people who have been given by the Father to the Son, and that this group will inevitably come to the Son and be preserved by him, not only recurs in this chapter (v. 65) and perhaps in 10:29, but is strikingly central to the Lord's prayer in ch. 17 (vv. 1, 6, 9, 24...). John is not embarrassed by this theme, because unlike many contemporary philosophers and theologians, he does not think that human responsibility is thereby mitigated. Thus, he can speak with equal ease of those who look to the Son and believe in him: this they must do if they are to enjoy eternal life. But this responsibility to exercise faith does not, for the Evangelist, make God contingent. In short, John is quite happy with the position that modern philosophy calls 'compatibilism'."

Day 1058: John 6:41-51

Verse 41

Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν, Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ,

γογγυζῶ grumble, complain, mutter

"As did the fathers in the wilderness, Ex 16:2,8f." Barrett. Cf. also Num 11:4ff.

καταβαίνω see v.33

Verse 42

καὶ ἔλεγον, Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει ὅτι Ἐκ τοῦ οὐρανοῦ καταβέβηκα;

καταβέβηκα Verb, perf act indic, 1 s

καταβαίνω

John probably intends an ironical allusion to the virgin birth. If they had really known his parentage they would have known that he *had* come down from heaven.

Verse 43

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Μὴ γογγύζετε μετ' ἀλλήλων.

ἀπεκρίθη Verb, aor midd dep indic, 3 s

ἀποκρινομαι answer, reply, say

ἀλλήλων, ος, ους reciprocal pronoun one another

Verse 44

οὐδεὶς δύναται ἔλθειν πρὸς με ἂν μὴ ὁ πατήρ ὁ πέμψας με ἑλκύσῃ αὐτόν, κἀγὼ ἀναστήσω αὐτόν ἐν τῇ ἑσχάτῃ ἡμέρᾳ.

The negative counterpart of v. 37a.

οὐδεὶς, οὐδεμία, οὐδεν no one, nothing
ἂν μὴ unless
πέμπω send
ἑλκύσῃ Verb, aor act subj, 3 s ἑλκω draw,
attract

"The complaint is pointless and the dispute in which the Jews are engaged must be fruitless; it cannot lead them to come to Jesus. Only the direct act of the Father – not the mere resolution of some problem – can effect this." Barrett.

For ἑλκω cf. 12:32.

κἀγὼ a compound word = καὶ ἐγὼ
ἀναστήσω Verb, fut act indic, 1 s ἀνίστημι
see v.39

Verse 45

ἔστιν γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες διδακτοὶ θεοῦ· πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ.

γεγραμμένον Verb, perf pass ptc, m acc & n
nom/acc s γραφω write
ἔσονται Verb, fut indic, 3 pl εἶμι
διδακτος, η, ον taught

"This is a paraphrase of Isaiah 54:13, addressed to the restored city of Jerusalem that the prophet foresees: 'All your sons will be taught by the LORD, and great will be your children's peace.' The passage is here applied typologically: in the New Testament the messianic community and the dawning of the saving reign of God are the typological fulfilments of the restoration of Jerusalem after the Babylonian exile." Carson. See also Jer. 31:31-34; Ezek 36:24-26

μαθων Verb, aor act ptc, m nom s μαθανω
learn, find out

"The quotation is adduced in explanation of God's drawing men; this consists in teaching, the inward teaching which God gives to those whom he chooses and so directs to Jesus. For every one who has heard (ἀκούσας) what the Father says, and learnt (μαθων) from it, comes to Jesus." Barrett.

Verse 46

οὐχ ὅτι τὸν πατέρα ἑώρακέν τις εἰ μὴ ὁ ὢν παρὰ τοῦ θεοῦ, οὗτος ἑώρακεν τὸν πατέρα.

ἑώρακέν Verb, perf act indic, 3 s ὄραω see

εἰ μὴ except

"The previous verse might be misleading. It must not be taken to mean that any man may enjoy a direct mystical experience of God and then, enlightened, attach himself to Jesus. Jesus only has immediate knowledge of God (τον πατερα ἑωρακεν), and to others he is a mediator, since he has come forth from the presence of God (ὢν παρα του Θεου). See 1:18." Barrett.

Verse 47

ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων ἔχει ζωὴν αἰώνιον.

The reading ὁ πιστεύων *without* εἰς ἐμέ is supported by a formidable array of our earliest MSS. Metzger comments: "The addition ... was both natural and inevitable; the surprising thing is that relatively many copyists resisted the temptation."

ζωη, ης f life
αἰώνιος, ον eternal, everlasting

Cf. 1:51; 3:15. The implicit invitation to believe stands alongside the insistence that none can come unless drawn by God.

Verse 48

ἐγὼ εἶμι ὁ ἄρτος τῆς ζωῆς.

See v.35

Verse 49

οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον·

Vv. 49 & 50 repeat the arguments of vv. 32-35.

ἔφαγον Verb, aor act indic, 1s & 3pl ἐσθω
eat
ἀπέθανον Verb, aor act indic, 1s & 3pl
ἀποθνησκω die, face death

The manna could only sustain life, it could not bestow *eternal* life.

Verse 50

οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ.

φάγῃ Verb, aor act subj, 3 s ἐσθω

Verse 51

ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγη ἐκ τούτου τοῦ ἄρτου ζήσκει εἰς τὸν αἰῶνα· καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

καταβάς Verb, aor act ptc, m nom s
καταβαίνω

ζῶ live, be alive

αἰών, αἰῶνος m age, eternity

δώσω Verb, fut act indic, 1 s διδωμι

σαρξ, σαρκος f flesh, physical body

Cf. 1 Cor 11:24; Lk 22:19; Jn 10:11,15; 11:50f.; 15:13; 17:19 also 13:37f.

"These passages show conclusively that a reference to the death of Jesus is intended – he will give his flesh in death – and suggest a sacrificial meaning." Barrett.

Beasley-Murray comments, "We should also recall the Passover context for the feeding of the multitude (v 4): he who is the Living Bread is to die as the Lamb of God for the sin of the world (1:29)."

Ὁν ὑπὲρ τῆς τοῦ κόσμου ζωῆς cf. 3:15-17; 4:42.

Day 1059: John 6:52-59**Verse 52**

Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες, Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα [αὐτοῦ] φαγεῖν;

μαχομαι quarrel, fight

ἀλλήλων, οἰς, οὖς see v.33

Beasley-Murray comments, "Schnackenburg (2:60) points out that the Exodus narrative records that the Jews not only *grumbled* at God and his servants for their hardships (see Comment on v 41), but also *strove* with them (e.g. Exod 17:2, against Moses; Num 20:3, against the Lord...). In like manner, their successors first grumble at Jesus, then in their fury 'fight' over his words."

δυναμαι can, be able to

δοῦναι verb, aor act infin διδωμι

φαγεῖν Verb, aor act infin ἐσθιω

Verse 53

εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πῖντε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.

"In response, Jesus repeats the truth of v. 51c, but now puts it in a conditional form." Carson. There is also a new element in the parallel phrase concerning the drinking of his blood, which may be viewed as a development of v 35 which speaks of Jesus satisfying both *hunger and thirst*.

ἐὰν μὴ see v.44

πῖντε Verb, aor act subj, 2 pl πινω drink

αἷμα, ατος f blood

Jesus' words here anticipate those at the Last Supper. Flesh and blood together signify the whole incarnate life.

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

"The Jews had found Jesus' statement in v. 51c impenetrable at best, blatantly offensive at worst, but in this expansion Jesus in their view is even more offensive. The law of Moses forbade the drinking of blood, and even the eating of meat with the blood still in it. To drink the blood of the Son of Man was therefore, for them, an intuitively abhorrent notion." Carson.

Verse 54

ὁ τρωγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, κἀγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ·

τρωγω eat, chew

John uses τρωγεῖν in the present tense as the cognate of the root φαγ... which is used in the aorist etc. John does not use ἐσθιεῖν. Apart from John's gospel (4 times in the following verses and once in 13:18), τρωγεῖν appears in the New Testament only in Mt 24:38.

κἀγὼ a compound word = καὶ ἐγὼ

See vv 39,40. The parallels between v. 40 and this verse suggest that to 'look to the Son and believe in him' is the same as to eat his flesh and drink his blood. Augustine of Hippo wrote, *Crede, et manducasti*, 'Believe, and you have eaten'.

Carson comments that Jesus words here are not a direct reference to the Lord's table. "But such allusions as exist prompt the thoughtful reader to look behind the eucharist, to that to which the eucharist itself points. In other words, eucharistic allusions are set in the broader framework of Jesus' saving work, in particular his cross-work. Moreover, by the repeated stress in this discourse on Jesus' initiative, no room is left for a magical understanding of the Lord's table that would place God under constraint: submit to the rite, and win eternal life! Both the feeding miracle and the Lord's table, rightly understood, parabolically set out what it means to receive Christ by faith."

Verse 55

ἡ γὰρ σὰρξ μου ἀληθῆς ἐστὶν βρῶσις, καὶ τὸ αἶμα μου ἀληθῆς ἐστὶν πόσις.

ἀληθης, ες true, genuine

Many MSS read ἀληθως rather than ἀληθης. Barrett writes, "Johannine usage confirms the ancient support for ἀληθως." However, Metzger's expresses the opposite view (on behalf of the UBS Committee): "Superficially the adjective ἀληθης appears to be inappropriate, and therefore several witnesses substitute the adverb ἀληθως. On the whole, the external evidence supporting ἀληθης is of preponderant weight."

βρωσις, εως f food

I.e. in contrast with the manna.

ποσις, εως f drinking, a drink

Verse 56

ὁ τρωγων μου τὴν σάρκα καὶ πίνων μου τὸ αἶμα ἐν ἐμοὶ μένει κάγω ἐν αὐτῷ.

ἐμοὶ Pronoun, dat s ἐγω
μενω remain, stay, abide

"The flesh and blood of Christ are truly food and drink to those who receive them because by means of them a complete and reciprocal indwelling of Christ and the believer is attained.

"... μενειν is one of John's most important words. The Father abides in the Son (14:10), the Spirit abides upon Jesus (1:32f.), believers abide in Christ and he in them (6:56; 15:4). There are variations of the same thought: the word of Christ abides in Christians and they in it (5:38; 8:31; 15:7); Christ abides in the love of God and the disciples must abide in the love of Christ (15:9f.)." Barrett.

Beasley-Murray says that the mutual 'abiding' of the believer and Christ "is very close to the Pauline concept of κοινωνία (cf. Gal 2:19-20), and indicates a personal relationship of faith."

After the end of the sentence D adds a typical Western expansion of the text: 'As the Father is in me, I also am in the Father. Truly, truly I say to you, if you do not receive the body of the Son of man as the bread of life, you have no life in him' (cf. v 53 and 10:38).

Verse 57

καθως ἀπέστειλέν με ὁ ζῶν πατήρ κάγω ζῶ διὰ τὸν πατέρα, καὶ ὁ τρωγων με κάκεινος ζήσει δι' ἐμέ.

ἀπέστειλέν Verb, aor act indic, 3 s

ἀποστελλω send, send out

ζωω live, be alive

Cf. 5:26.

ὁ τρωγων με the pronoun με "confirms that the whole person of Christ is in view, not merely eucharistic elements." Carson.

κάκεινος, η, ο contraction of και ἐκεινος
and that one, and he, that one also, he also

Cf 5:21, 24-30.

"The Christian life is mediated life." Barrett.

Verse 58

οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς, οὐ καθως ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρωγων τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα.

After οἱ πατέρες D adds ὑμῶν, other authorities further add τὸ μάννα, and some Syr. and Coptic MSS continue with ἐν τῇ ἐρήμῳ. These all appear to have been inspired by v 49.

ἀπέθανον Verb, aor act indic, 1s & 3pl

ἀποθνησκω die

"The discourse concludes with a summary statement that harks back to its beginning (v 31): the bread from heaven is the Christ in his incarnate life and redemptive death, alike Revealer and Redeemer, giving life where death reigned. The saying refers back to vv 32-35 and also gathers up the thought of vv 53-57." Beasley-Murray.

Verse 59

Ταῦτα εἶπεν ἐν συναγωγῇ διδασκῶν ἐν Καφαρναούμ.

συναγωγή, ης f synagogue

διδασκω teach

Cf. v.24

Day 1060: John 6:60-65**Verse 60**

Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπαν, Σκληρὸς ἐστὶν ὁ λόγος οὗτος· τίς δύναται αὐτοῦ ἀκοῦειν;

σκληρος, α, ον **hard, difficult**

John here distinguishes between 'disciples' or 'followers' and the twelve.

Carson comments, "Just as there is faith and faith (2:23-25), so there are disciples and disciples. At the most elementary level, a disciple is someone who is at that point following Jesus, either literally by joining the group that pursued him from place to place, or metaphorically in regarding him as the authoritative teacher. Such a 'disciple' is not necessarily a 'Christian', someone who has savingly trusted Jesus and sworn allegiance to him, given by the Father to the Son, drawn by the Father and born again by the Spirit. Jesus will make clear in due course that only those who *continue* in his word are *truly* his 'disciples' (8:31)."

δυναμαι **can, be able to**

It is uncertain whether αὐτοῦ refers to the word/saying of Jesus or to Jesus himself. It seems that they were offended at the claims which Jesus made.

Verse 61

εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύσουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδαλίζει;

εἶδωσ Verb, perf act ptc, m nom s οἶδα **know**

ἑαυτος, ἑαυτη, ἑαυτον **him/her/itself**
γογγυζω **grumble, complain, mutter**
σκανδαλιζω **cause (someone) to sin, cause (someone) to give up the faith; anger, shock**

"The verb is common in the synoptic gospels but in John occurs only here and in 16:1. The noun σκανδαλον is not used at all." Barrett.

Verse 62

ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;

θεωρεω **see, watch, observe**

ἀναβαινω **go up, come up, ascend**

ὅπου **adv. where**

πρότερον and το π. **adv προτερον before, previously, at first, originally**

The sentence is incomplete, but the sense is that the crucifixion and glorification of Christ is the greatest σκανδαλον. It is that which either causes the greatest offence or the 'seeing' of it will be the means of conviction and conversion.

Carson comments, "However offensive the linguistic expression 'eating flesh and drinking blood' may be, how much more offensive is the crucifixion of an alleged Messiah! The very idea is outrageous, bordering on blasphemous obscenity, 'a stumbling block to Jews and foolishness to Gentiles' (1 Cor 1:23). Yet this stands at the heart of the divine self-disclosure."

Verse 63

τὸ πνεῦμά ἐστιν τὸ ζωοποιεῖν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστίν.

ζωοποιεω **give life, make alive**

"ζωοποιεῖν (also 5:21) is a Pauline word (7 times; see especially 1 Cor. 15:45, ὁ ἐσχάτος Ἄδαμ εἰς πνεῦμα ζωοποιουν; 2 Cor. 3:6, το δε πνευμα ζωοποιει). Though this word is not used in the earlier chapters of John (nor in the last discourses) the essential property of the Spirit is to give life; 3:5.,8 the Spirit effects new birth; 4:23f. the Spirit is brought into connection with the discourse on living water (see the notes); 7:38f. again the Spirit is living water. In the Old Testament also this is a fundamental concept regarding the Spirit... Gen 1:2; Ezek. 37:1-14." Barrett.

σαρξ, σαρκος f **flesh, human nature**

ὠφελεω **gain, profit, benefit**

οὐδεις, οὐδεμια, οὐδεν **no one, nothing;**
also οὐδεν **adv. not at all**

ῥημα, ατος n **word, thing**

λελάληκα Verb, perf act indic, 1 s λαλεω **speak**

ζωη, ης f **life**

Jesus himself is the incarnate word, and his words are the life-giving words (ῥήματα) of God (cf. 5:24 where the reference is to the living word (λογος) of Jesus).

"One cannot feed on Christ without feeding on Christ's words, for truly believing Jesus cannot be separated from truly believing Jesus' words (5:46-47)." Carson.

Verse 64

ἀλλ• εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν. ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἳ μὴ πιστεύοντες καὶ τίς ἐστὶν ὁ παραδωσὼν αὐτόν.

πιστεῦω believe (in), have faith (in)

"It is implied that the life contained in the words of Jesus is received on the basis of faith, and this knife edge inevitably divides the hearers of Jesus into two parties, which however do not necessarily correspond with visible groups, since even among those who are reckoned to be μαθηται there are unbelievers." Barrett.

ἦδει Verb, pluperf act indic, 3 s οἶδα
ἀρχῆ, ης f beginning

Either the beginning of his ministry or the beginning of time.

παραδωσὼν Verb, fut act ptc, m nom s
παραδιδωμι hand over, deliver up

Cf. v.70.

Verse 65

καὶ ἔλεγεν, Διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με ἐὰν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ πατρός.

εἶρηκα Verb, perf act indic, 1 s λεγω

ἐλθεῖν Verb, aor act infin ἐρχομαι

ᾗ Verb, pres subj, 3s εἰμι

δεδομένον Verb, perf pass ptc, m acc & n
nom/acc s διδωμι

Cf. v.44

"Faith in Christ is not merely difficult; apart from God it is impossible (cf. Mark 10:27). Coming to Jesus is not a matter of free human decision." Barrett.